SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 42nd year

Vol. 42 No. 12 ISSUE 503 APRIL 1994 35¢ Per Copy

SOME DO

In years past, although we didn't know them as such, we observed the "Commandments of the Church." We learned from parents and Orthodox friends that these things were expected of us. We were discussing some of these commandments with someone recently and he said: "Nobody takes them seriously anymore. They are museum pieces."

I remembered, however, that museums usually preserve only those things that are of value, but, unfortunately, in this permissive and liberal age, my friend expressed the current attitude of many churchgoers. What are these "Commandments of the Church?"

They are as follows:

1. To attend Divine Services on Sunday and Holy Days.
2. To abstain from work on Holy Days.
3. To observe all fast days and periods as prescribed by the Church.
4. To confess and receive Holy Communion at least once a year.
5. To uphold the Church's marriage laws.

In 1 Corinthians 9:24 St. Paul said: "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it." We see that he says that everyone who runs in a race — runs, but only one person wins. He tells us to run in such a way that we win.

Today, unfortunately, it seems that St. Paul is usually replaced by 'Alice in Wonderland,' everybody runs and everybody wins and everybody gets the prize. Comforting though that may sound (and we are aware that God desires that all people be saved), we recall Jesus' statement in Matthew 20:16 that many are called but few are chosen. Alice, nevertheless, prevails.

We were reminded to observe the fast on Wednesdays and Fridays throughout the year, on special Holy Days and during three Lents of the year, but now, under Alice, we have special dispensations, which means that everybody can

Continued on Page 71, Col. 2



Архангельскій соборъ
въ Московскомъ Кремлѣ

M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

АПРЕЛЬ

APRIL

The Archangel Cathedral, located in the Moscow Kremlin, was built in 1505-09 by Alevisio Novi of Milan, Italy. The interior is very dark and is crowded because it was the burial spot for Russian rulers from 1341 to 1675 and contains 13 imperial tombs. All the tombs were covered with identical bronze coffin covers in 1903 except for the carved coffin of Tsarevich Dimitry. The interior was frescoed in 1557 and the icons date from 1680. The icon of Archangel Michael is attributed to (St.) Audrey Rublev. The church has an unusual feature. It has a special chamber built at the end of the church, much like our present day choir lofts, which had a balcony for women of the royal family.

The exterior of the church has many features of the early renaissance. The most beautiful are the scallop-shell inserts in the gables.

WINTER GRACE (6)

One of the saddest situations we are

Continued on Page 70, Col. 1

THE WEEKENDS OF APRIL

On the first two Saturdays of April, the dead are remembered. The diptichs or synodiks which are lists of names of the dead are read aloud by the priest. Each name is read even if there are thousands. One reason given for this was given by St. Epiphanius who said that: "the names of the departed are publicly recited in order that those present may be fully convinced that the dead still live in God's presence; and also for the proclamation of the dogma, according to which those who pray for the brethren have hope for them, as for those who have departed on a long voyage." Prayers for the dead are as old as Christianity and spring from the doctrine of the Communion of Saints.

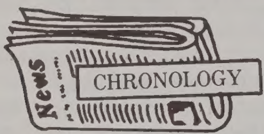
Two other Saturdays in April are transitional, the 23rd is called Lazarus Saturday. This day marks the end of the forty days of the Great Lent. We celebrate this separately because with the raising of Lazarus told about in John 11:1-45, Jesus shows us that we shall all live. This is so well told in the Tropar which says: "O Christ God, when You raised Lazarus from the dead, before the time of Your Passion, you confirmed the future resurrection of all..."

The last Saturday of the month is Holy Saturday, it is also a transitional day which connects Great and Holy Saturday with Easter/Resurrection Sunday. It is a day of mourning and yet a day of anticipation. The Church teached that on this day Jesus descended into Hades to save the souls of the just and to open for them the gates of heaven. The readings, hymns and prayers for this day emphasize victory and the coming Resurrection. During the morning Liturgy, the priest changes from dark to light robes and the Resurrection Gospel from Matt 28:1-20 is read for the first time.

The Sundays of April all have a special name. The first one is Cross Veneration Sunday and it marks the middle of the forty day Lent. St. John of the Ladder is commemorated on the 10th, Mary of

Continued on Page 70, Col. 2

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil Stroyen, M.A., Ph.D., D.D. and Nina Bohush Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



April 1994

Events and products listed here are not necessarily endorsed by us. They are given as a service to our readers.

SATANISM has spread all over the country according to Greek Orthodox Church officials. Satanism is not only popular in Greece but also in Cyprus. It took the murder of several young people as a sacrifice to Lucifer for people to take notice of the widespread practice.

A NEW RECEPTION ROOM is being built to meet the needs of the Monastery of the Protecting Veil of the Mother of God to receive all the visitors who come to the monastery to pray and receive spiritual counsel. The sisters need help to finance the building. Send Write: Monastere Notre Dame de Toute Protection, 11 rue de la Foret, 89400, Bussy en Othe, France. Checks should be made out to the name of the monastery.

THE SABBATARIANS are the largest non-Catholic, non-Orthodox group in Transcarpathia, numbering about 3000 in 32 congregations. Another 26 congregations are located just across the border in Romania, and others are working in Moldavia. In Rokosovo, near Hust in the Ukraine, they are building a meeting and worship house, which will seat 400 people.

IN TOBOLSK, RUSSIA an entire kindergarten class was baptized by the local Orthodox priests with the consent of school staff and parents.

THE EARTHQUAKE in California on January 17 damaged several Orthodox Churches: St. Nicholas Greek Orthodox in Northridge and in Encino.

POSITIVELY IDENTIFIED were the remains of Czar Nicholas II, who was executed in 1918. A PCR test matched the bones with DNA of members of the British royal family, who are distant relatives of the czar.

SCOBA's pastoral letter for the Sunday of Orthodoxy reads: "The most important work that we have before us is to move toward administrative unity of the Church in America. Toward this end we are planning to ask all of the Orthodox bishops in North America to convene and discuss issues of common concern."

AN ARTS AND RELIGION TOUR of Russia led by Dr. Jane M. deVyver will take place from June 10-27. The cost of the 18-day tour is $2,550. Write to Firebird Tours, 27 Menlo Park Dr., Belleville, MI 48111-2918 or call (313) 699-0870.

THE EPIPHANY event in Tarpon Springs, Florida drew over 15,000 people. Following the Divine Liturgy, the faithful went to the Spring Bayou site of the annual throwing of the cross into the waters. An unusual thing occurred this year. Two imposter crosses inscribed with the name and address, phone number of a computer bulletin board had been tossed into the water early in the morning. An anonymous tip led to their retrieval prior to the celebration.

THE DON COSSACK CHORUS successors to the Jaroff's Chorus have released a compact disc ($17) and an audio cassette ($12). The Chorus is also available for concerts and is presently setting up a new schedule. Write: Don Cossack Chorus, P.O. Box 1235, Montclair, NJ 07042 or call (210) 746-8885.

THOSE VISITING RUSSIA NEAR THE MOSCOW AREA can make part or full day tours of churches and monasteries. Write: Holy Trinity-Sergius Laura Pilgrimage Center, Sergiev Posad, Moscow Oblast, 141300 Russia or FAX (254) 456-49. While in Russia you may call (254) 457-21 or (923) 84-03.

JESUS HAS BEEN CALLED LORD for over 2000 years by Christians. Now this is being questioned as being "Laden with negative meaning ... and must give way to modern sensibilities." Many churches "have already moved to replace 'Lord' with a range of gender-neutral titles." For example the United Church of Christ is seeking for their new hymnal "what is politically correct and what that means is to discover metaphors for Ultimate Reality that do not assume a cosmos or creation where ... some male-like figure or being is in charge."

SUBSCRIBE TO **The Orthodox Herald** for a parent, grandparent, aunt, uncle, godparent who either can no longer get to the church for services because moving a distance from an Orthodox Church or infirmity; or just to let them know you are thinking of them and you care.

HARD TO LOCATE ARTICLES traditionally used by Orthodox are available from the Orthodox Monastery of the Glorious Ascension, P.O. Box 397, Resaca, GA 30735. Among these are Commemoration Booklets (Diptichs), Burial Shrouds, Head Bands and Ikon Cards. Write to the above address for a Price List of Hand-crafted goods.

PRIOR TO MOVING BACK to the former parliament building in Moscow, the repaired building was reblessed by Archbishop Arseny (Orthodox).

A STONE MEMORIAL CROSS is to be erected on the grave of Archimandrite Lazarus (Moore), who translated basic Orthodox spiritual works including: **The Ladder of Divine Ascent, The Arena,** (The Jordanville) **Prayer Book and the Psalter.** Donations may be sent to Orthodox Benevolent Fund, P.O. Box 743, Rye, NH 03870.

OVER 1,100 TREASURES OF Russia art were donated by George Riabov to Rutgers University and are on display at the Jane Voorhees Art Museum in New Brunswick, NJ. Among the treasures is a rare 14th century icon of "The Protecting Veil of the Mother of God." The museum is open Tuesday through Friday from 10 a.m. to 4:30 p.m. and weekends from noon to 5 p.m. Admission is free.

Scranton: Listen to WMXH-750 on your AM dial at 8 a.m. to an Orthodox radio program every Sunday and Friday and Saturday 29 and 30 April from 2-3 and Easter day 1-4. It is prepared by **The Orthodox Herald:** Fr. and Matushka Stroyen.

THE ELEMENT FIRE

"...More precious than gold which though perishable is tested by fire..." I Peter 1.07

The word fire appears found 528 times in the Bible; it has several uses. (1) The common uses are heating, warmth, cooking and burning. (2) An indication of God's damnation or the discomforts of Hell (3) Theophany, the revealing of God's special revelation, e.g. the burning bush on Mt. Sinai or the tongues of fire descending upon the Apostles at Pentecost. (4) As a chemical element reacting with other materials.

By the time the New Testament was written, most people believed in the existence of four chemical elements, fire, water, air and earth. They also believe in what today we call the transmutation of the element, i.e. the conversion of lead into gold. The best use of fire as a chemical element is found in II Peter 3.07 (see Or. Herald Feb. 1983), but other passages especially in the New Testament indicate the same meaning as in the passage above.

First century Christian believed that gold was the noblest of all materials and that a pyramid of ascending values existed. All materials both animate and inanimate could ascend the pyramid and when at the top they were worthy of God. Thus gold, as the noblest of all materials, was suitable for God's throne. Today we know that platinum actually reacts less than gold but platinum was unknown or was considered to be worthless silver prior to modern times (see Orthodox Herald Dec. 1991).

One material (composed of the element earth) could be converted into another earths or even the element air; copper plus tin changed into bronze, limestone could be heated to give off an air (carbon dioxide) and some substance when mixed yielded Roman bronze, a gold like alloy. Heating most earths formed other earths or airs but gold could be treated in many ways including passing through fire and sustained its properties; therefore it must be noblest of all earths. Although these concepts have no meaning to a modern scientist, they were extensively used in theological and natural history writings until the end of the 17th century.

Theologians have interpreted the I Peter passage using both alchemy, which the four elements were, or modern science and come to the same conclusions. The lack of new theories demonstrates the truth of the scriptures; however, understanding the technology of Bible times makes understanding easier and allows one to see God's revelation without rationalizing the scripture passages.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
Univ. of Scranton (PA)

WHAT HAPPENED TO THEM?

St. Paul wrote to Timothy telling him to endure for there will soon be apostasy. He tells him of his persecutions and writes that he may have to endure the same. 2 Tim. 3:12 "...all who desire to live godly in Christ Jesus will suffer persecution." This is certainly true of the apostles of Christ who were closest to Him.

Matthew was killed by the sword in Ethiopia.

Mark was dragged to death in Alexandria, Egypt.

Luke was hanged on an olive tree in Greece.

James the Greater was beheaded at Jerusalem.

James the Lesser was thrown from the pinnacle of the Temple and was beaten to death.

Andrew was bound to a cross, but preached until he died.

Thomas was run through with a lance in India.

Jude was shot to death with arrows.

Simon Zeo Zelotes was crucified in Persia (Iran).

Matthias was first stoned and then beheaded.

Peter was crucified with his head downward.

Paul was beheaded in Rome.

PRAYERS TOO MORBID

Some people criticize the prayers of the Church by saying that they are too morbid, too preoccupied with sin, with punishment, and self-effacement. This they say is especially true of the prayers for the Sacrament of Penance and Holy Communion.

And yet, if we go to the doctor for a diagnosis and treatment for an illness, we may be in a bad way if we do not "level" with the doctor completely. Often some ache or pain, seemingly trivial in itself, may offer the real clue needed. We cannot neglect to tell him any symptoms of illness, even if we suspect they are trivial.

There is something wholesome and vital, of course, about an awareness that we are going to be punished for our sins, which is a form of acknowledging the symptoms of a disease. But only when this leads to a prayer that God may mercifully deliver us by His goodness.

The repentant thief on the Cross acknowledged that he was a sinner, DESERVING of the punishment he was receiving. He did not ask even for salvation; all he asked for was to be "remembered," a very small thing it would seem. But, because he was repentant, because he knew he was a sinner, because he asked only for mercy, really ... he was going to be with our Lord that very day in a time and place of triumph, called paradise, or heaven.

As we continue in Lent we may well take the thought to this mighty fact: The truly repentant sinner receives forgiveness and a new life; as a forgiven sinner he must not continue to wallow in self-recrimination and self-pity, once we have received the full assurance of God's redeeming Love.

REMEMBER THEM, O LORD

Among others we pray for are the following clergy who died during the month of April for they encouraged us in our podvig (since 1952) of **The Orthodox Herald.** Archbishop Dimitri (Magan), Archbishop John (Garklavs), Fathers: Theodore Penzenik, Nikifor Besmertniuk, Samuel Sulich, Vladimir Sovyrda, Alexander Pogrebniak, Vasily Epchook, John Semanitsky, Jason Kappanadze, Theodore Geeza, Paul Lutov, Paul Pascavage, Nicholas Rachkovsky.

PRESS FUND

Thank you, spasebo for helping us to keep publishing. Val and Agnes Fryntzko, Protodeacon Alexander Krafchak, F. Arden, Nicholas G. Sagan, Irene Allen, Katherine Glory, Nicholas Blonsky, John Komisin, Mary Eurist, Helen Cudlic, Patricia Pavelchak, Mary M. Parker, Paul and Doris Rusinko, Arthur and Juanita Melsheimer, Ethel Watlock. An Easter Blessings gift from Anonymous. Helen Cudlic in memory of parents Anna and Basil Fedora, husband George, and Bishop John. Katko family in memory of parents and grandparents. Margaret Bohurjak in memory of her husband John and deceased family members. John and Mary Kuhar in memory of deceased family members Dimitri Frances and son Michael Swatkowski. Matushka Stroyen wishing Happy Birthday to husband Fr. Basil and sister Elizabeth Whitaker.

•Winter Grace

aware of are people who have nowhere to turn in their last years. Even the parish which they have held membership in all their lives does not seem to be there when their energy and health have gone. They find no comfort in the loss of the familiar and find it hard to keep up with the changes like in practices such as no kneeling, requirements for confession and communion, language, responsive congregational renderings at the consecration, the addition of the silent prayers, evening liturgies, and on and on. The loss of the familiar is bad enough but even worse is the condescending remarks made if they voice an opinion on these changes. Of course, these changes are being made to appeal to the young, but the elders complain that it hasn't worked and the church services are predominately attended by "grey heads."

Many elders are on fixed incomes and, along with rising medical costs, the church is requiring greater financial support. They seldom receive communication from the church except for their yearly packet of envelopes; someone rarely calls to chat or ask if they need anything. No one seems concerned even if they have missed services week after week. For too many the only connection they have with their religion are recordings of Orthodox services.

Many parishes have just held their yearly meetings. How many had the subject of home visitations by members on their agendas? Why was this deleted? Many years ago, every parish was divided into districts and two people were responsible for the people in their district. They made monthly calls to each home to see how the people were doing, if they needed anything and if they were in need of a pastor's visit. This is needed even more today when the hospitals discharge patients while they are still quite ill and many of these people live alone.

There is a trend in our parishes to get involved in social programs — soup kitchens, homeless problems, etc. This is commendable but let's not overlook the needs of our parish family.

Some people have yet to learn that they cannot travel in the wrong direction and reach the right destination.

•The Weekends

Egypt on the 17th and the Entry of Christ into Jerusalem called "Palm" Sunday on the 24th.

On Cross Sunday we find the Cross in the center of the church beautifully decorated with flowers and greenery. We venerate it because by it, as we hear in the kondak, the sting of death has been removed and the victory over hell has taken place. We pray "O Lord, save your people and bless Your inheritance, grant Orthodox Christians victory over their enemies, and protect us with Your Cross."

St. John of the Ladder wrote "The Ladder," which is a step by step explanation of both the pitfalls and the aids we have on our spiritual path. We are reminded that we alone are responsible for controlling our body and mind.

Mary of Magdalen is given as an object lesson for us on this Sunday. If someone who has lived such a sinful life can be forgiven after she repented, certainly we can be forgiven.

The Entry of Jesus into Jerusalem is the final Sunday in April. It is a day which stands all by itself. It isn't a part of the Great Fast neither is it a part of the Holy Week.

MISSION FUND

Olga Peck, Ethel Watlock, Paul and Doris Rusinko, Patricia Pavelchak, Protodeacon Alexander Krafchak, Val and Agnes Fryntzko, Donald Belinsky, T.J. McClendon, Rev. Nicholas Lassios, F. Arden. Katko family in memory of parents and grandparents.

AS OTHERS SEE US

We read the following article recently advising people on what they can expect in a church in Russia:

"The old saying 'When in Rome, do as the Romans do' certainly isn't in the Scriptures, but it does contain some wisdom. Overseas travelers realize that, without knowing the customs of a land, one can easily embarrass himself or offend the local people. This fact is especially important for the Christian who wants to be a good ambassador for his Lord. The following cultural notes may help you better understand your brothers and sisters in the former USSR.

Standing for prayer. Russian believers do not sit while praying unless they are disabled or somehow hindered from standing (for example, during an airplane trip). Before a meal, a family stands around the table and prays, and in many homes they stand and pray again at the end of the meal. In church, the whole congregation either stands en masse or gets down on their knees. For a healthy person to remain seated would be considered irreverent.

Worship services. A service in a Russian church lasts two to three hours.

(Following the sermon, everyone present says a resounding 'Spasebo' 'Thank You' in unison.) When churches have a standing-room-only crowd, those who stand may lean against a wall, but doing so with your hands in your pockets or behind your back is offensive, as if you are bored and doing something unimportant."

IDENTIFY WITH ONE

Two thieves were crucified with Christ.

Christ is omnipotent. His death on the cross was for the sins of all people of the world (1 Jn 2:2). He came to become the Saviour of all as His desire is that all people might be saved (1 Tim 2:4).

But while on the Cross, the Lord Jesus expressed the reality of His salvation for those who repent, and the continued lost condition of those who refuse to repent. We read that one of the thieves repented the other did not (Luke 23:39-43).

In spite of Jesus' omnipotence, He could not violate the unrepentant thief's decision to reject Him. Man has a free will. From the gospel we know that Jesus performed miracles of all kinds, including the raising of the physically dead, but He never violated any person's decision to reject Him. He does warn: "I tell you, nay: but, except you repent, ye shall all likewise perish. (Luke 13:5)

The one thief repented. His repentance was sincere. Jesus promised him: "Today shalt thou be with me in paradise."

We also have the choice of repenting or not repenting of our sins. But as we learn from the life of Mary of Egypt, if a person repents even with their last breath, as long as it is genuine repentance, they will have the same assurance. "Thou shalt be with me in paradise."

CHUCKLE

A pompous gentleman once announced to a group which included Mark Twain; "Before I die, I will go to the Holy Land, climb Mount Sinai, and read the Ten Commandments aloud at the top."

"I have a better idea," said Twain, "You could stay home and keep them."

THIS AND THAT

The Holy Shroud, the Plaschenitsa, which is placed in the tomb on Holy Friday is removed and placed on the Holy Altar prior to the Resurrectional Matins on Easter night. It will remain on the altar until Ascension Day, which always falls on a Thursday, forty days after Easter/Pascha.

We must be careful that in the attempt to make our religion palatable to the modern mind we do not seriously dilute our Orthodox Christian faith.

It is at no other time in the Church year that our senses are so sharpened than by the varied impressions that Lent and Holy Week leave with us. During this time, the life, death and resurrection of Jesus, the very essence of our faith is vividly portrayed and etched on our minds. We become participants in the drama, participants witnessing our own salvation.

There is a miracle which occurs every year during the celebration of the Paschal services at midnight in the Orthodox Church in the Holy Sepulchre in Jerusalem. The celebrant of the service is searched by non-Christians to prove that he does not carry anything into the tomb, which could ignite a flame. Soon after the celebrant enters the Tomb, a heavenly light descends upon the tomb and lights a candle, which the celebrant then uses to ignite candles of some of the faithful in the church. The light is passed on until the whole church is aglow with the Holy Light.

There is no Divine Liturgy served on Holy Friday. The only exception is if the Annunciation falls on the same day.

Many of our faithful do not eat anything but bread and water from the service of the reading of the Twelve Bible selections on Holy Thursday and until the Paschal food is blessed.

The Cross holds as much power today as it did two thousand years ago when it turned eleven "cowardly" men into indomitable preachers of the gospel.

By Church law both ordinations and marriages must take place in a sanctified church building.

•Some do

do their own things — and that means probably do nothing.

It might be mentioned that many of us old-timers were taught to make our Holy Communion fasting, but the Eucharist is celebrated at so many different hours of the day and evening that a fast is impossible for all but the most devout.

The Sacrament of Penance, once held to be obligatory and held to be most beneficial as practiced by the serious Christian, has now fallen into disuse often in favor of General Confession. A parish priest once told me: "All may, many should, some must." That was in the days when sin and its consequences were taken more seriously than today when we seem not to be sure what sin is. Of course, General Confession is not the proper word for the Sacrament of Repentance and because of this many people think only of confessing and not of the most important step the repentance and sorrow for the sins committed.

What can be expected and certainly it is also already happening is a serious decline in attendance at the Divine Liturgy on Sundays and greater Holy Days as permissiveness in this and other paths of our Orthodox Christian endeavors.

A chip on the shoulder indicates there is wood higher up.

REINFORCE LENT

The only antidote to a self-centered Lent is to find some better purpose for the money saved through the discipline of "giving up" something; and to use the time formerly spent in pleasure or TV on extra devotion, reading and concentrating on the things of God. Your Church provides these extra opportunities during the Lenten Season.

Your daily schedule may and can be arranged to include some time for Bible reading, meditation, and personal prayer. If you are undertaking some self-discipline, your good intentions will be reinforced by these means which will help to counter-balance the drag of the world in which you live and work.

"What should I do with the rest of Lent?" The answer lies in what each of us wills to let Lent do within us and for us. The means are available. The use of these means is up to you.

I DIDN'T KNOW (5)

Although we have been concentrating on the Lemkos or Galicians, who lived on the northern slopes of the Carpathian Mountains, there is a large number of people in this country who are the children and grandchildren of people who emigrated from the areas on the southern slopes of these same mountains. These people are generally known as Carpatho-Russians, Ruthenians, Rusins, Carpathos, etc. Their history is as complex as that of those on the northern slope and they too are as scattered.

Before World War I most of them lived within the Austro-Hungarian Empire. After 1919, the areas where these people lived was split, some found themselves still in Hungary, which was greatly reduced in power and area, others in the new republic of Poland, some in Romania, and the largest number in the Czech lands and Slovakia in the most eastern component of Czechoslovakia, which was called Subcarpathian Rus'.

In June 1945, the larger part of this region was forcibly incorporated into the Ukrainian S.S.R. The remainder found themselves part of postwar Slovakia and were now separated by a new international boundary. It was in the interests of the Soviet Union and its Czechoslovak allies to call this group Ukrainians to legitimize the seizure of Subcarpathia Rus'. This area was later called the Transcarpathian Oblast of the Ukrainian S.S.R.

At the present time, the Carpathian-Rus people, both in Slovakia and in the Ukraine, are fighting for their national identity. In the Ukraine they held a plebiscite to determine whether they wished to remain part of Ukraine. A majority voted for autonomy. The Ukrainian government in Kiev has ignored their wishes (votes) for choice of identity as an autonomous unit of self-government.

The prayer book that is falling apart usually belongs to someone who is not.

ALASKA FUND

Ethel Watlock, Val and Agnes Fryntzko, Protodeacon Alexander Krafchak, F. Arden, Ann Wilson, Patricia Pavelchak, Fr. Nicholas Lassios, Victor Karaway, Nicholas Blonsky, Paul and Doris Rusinko. Katko family in memory of parents and grandparents. In memory of Olga Romanchuk, wife, mother and grandmother who died January 18.



When we visit in the Carpathians we are served these palushky, especially on a fast day or during Lent. In every home they are formed into rolls and cut the same way. It was difficult getting a recipe because these are made so often, that the women making them can't comprehend why a recipe is necessary. They are good and can be used in so many ways, sweetened as a dessert or in the main dish.

Marika's Palushky

4 boiled potatoes
⅓ as much flour
2 eggs
salt

Peel and after potatoes are boiled mash or rice. Measure and put in ⅓ as much flour. Make hole in center of dough, add eggs and salt. Knead until smooth, adding more flour if necessary so dough does not stick. Make long thin rolls, like bread sticks, about 1 inch thick. Let rest a few minutes and cut into 2 inch long pieces. Press each piece with flat of your finger dipped in flour (this is why these are called palushky, it means little fingers). Add to boiling, salted water and simmer for 5 to 8 minutes. Stir occasionally so they don't stick to bottom of pot. Try one if done, remove with a large slotted spoon into a colander.

WAYS TO USE:

1. Make with Plums-slyvkammy. Take pits out of ripe dark plums. Split plums in half. Add a bit of sugar mixed with dry bread crumbs to center of plumhalf. Place cut side down on flattened piece of dough. Wrap the dough tightly around plum. Place in boiling water, simmer for 10 minutes. Proceed as above.

2. To serve plain palushky or with plums, cover with butter or sour cream or fried bread crumbs and sugar or sweetened ground poppy seeds.

3. To serve plain palushky as the main course, pour melted butter over sour or sweet cream, or fried onions with butter, or meat and gravy, or with paprikash.

Failure is one thing that can be achieved without effort.



APRIL 1994

1 Proverbs 10:31-11:2
2 Mark 2:14-17
3 **8:34-9:1 Sunday**
4 Proverbs 11:19-12:6
5 12:8-22
6 12:23-13:9
7 13:19-14:6
8 14:15-26
9 Mark 7:31-37
10 **9:17-31 Sunday**
11 Proverbs 14:27-15:4
12 15:7-19
13 15:20-16:9
14 16:17-17:17
15 17:17-18:5
16 Mark 8:27-31
17 **19:32-45 Sunday**
18 19:16-25
19 21:3-21
20 21:23-22:4
21 23:15-24:5
22 31:8-32
23 John 11:1-45
24 **12:1-18 "Palm" Sunday**
25 Matt 24:3-35
26 24:36-26:2
27 26:6-16
28 26:2-27:2
29 27:1-61
30 28:1-20

BIBLE STUDY

The reading from Mark 10:32-45 contains the Third Prophecy Jesus made concerning His death. He had made two. The other two prophecies He made should be read in conjunction with this one. They can be found in Mark 8:31-38 and Mark 9:30-37.

It is interesting that although Jesus had been telling His Apostles about the horrible death He would soon face, they seemed to be either blocking it from their consciousness or they wanted to take advantage of a situation before it was too late.

In Mark 10:32-45, He just finished talking to His Apostles when two of them confronted Him with a "personal" matter. We are horrified when we read this and we think, how could they not have been affected by what He had told them? How could they be so uncaring and self-centered? Didn't anything He had told them sink in? But isn't such conduct as true today? In seeking to fulfill themselves through recognition or acquisition, many instead have been led away from the true sources of the happiness they desperately seek. The attraction of power creates situations in which truth, family and friendships suffer. This happened to James and John in the reading from Mark 10, we read that they asked for seats of power in the coming Kingdom next to that of Jesus Himself and in the bickering of the rest of the Apostles in the reading from Mark 9. In their bickering over status they were losing sight of Jesus, of the beauty of their common roots, and of their love for one another.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., Pa. 18621
Subscription: $5.00 a year or
$9.00 for 2 years.

$............................for............................year(s)

Name..

Address..

City..

State..............................Zip..............................

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

THE TWELVE READINGS

The evening service on Holy Thursday is so sad not only because it emphasizes the horrible treatment Jesus withstood before His death on the Cross but so few people are present for the service. It is to us that Jesus says: "What? Could you not watch with Me one hour?" We should read Matthew 26:36-46 and then put church attendance for Holy Thursday evening (April 28) on our calendar.

This is a list of the twelve selections of the gospels which will be read at the service. You should read them at home if you can not get to church; if you go to church, you might take your Bible and the list and follow the readings.

1 John 13:31-18:1
2 John 18:1-18
3 Matt 26:57-75
4 John 18:28-19:16
5 Matt 27:3-32
6 Mark 15:16-32
7 Matt 27:33-54
8 Luke 23:32-49
9 John 19:25-37
10 Mark 15:43-47
11 John 19:38-42
12 Matt 27:62-66